

THE
IMPORTANCE
OF
Rabbinical Learning,

OR,
The Advantage of Understanding the RITES,
CUSTOMS, USAGES, PHRASEOLOGY, &c.
of the *Talmudists* Considered,

WITH
Some REMARKS on their Ænigmatical and
Sublime Method of Instruction.

OCCASION'D
By the Rev. Mr. JOHN GILL'S *Preface* to his
learned Comment on the *New Testament*.

*For the same Things uttered in Hebrew, and translated into
another Language, have not the same Force in them: and
not only the Things but the Law itself, and the Prophecies,
and the rest of the Books, have no small Excellency, when
they are spoken in their own Language.*

Prol. of the Son of SIRACH.

L O N D O N:

Printed for J. OSWALD, at the *Rose and Crown* in
the *Poultry*, near the *Mansion-House*, 1746.

(Price Six-pence.)

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OF
RABBINICAL LEARNING



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Published by the
British Museum Press,
London.

LONDON:
Printed by the British Museum Press,
1875.



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WE live in an Age wherein Revelation is not only neglected, but by the imaginary Learning of some, and the Carelessness of others, treated with great Contempt; while others are halting between God and *Baal*, and know not where to look for Instruction or Refuge, nor what, or whom to worship; their Minds being confounded with differing Accounts of the great Character of Heaven; the Scriptures; and with various Expositions of it, pick'd up from the *Rabbies*, and recommended to us with great Pomp and Solemnity; though so far from satisfying the Reader, that they will not, in many Instances, tally with common Sense. Since this is the Case, and every one is at Liberty to publish what he pleases, I shall make

no Apology for offering to the Publick the following Thoughts.

I am very sorry the Rev. Mr. *John Gill* has been the Occasion of them; for had he not so over-rated the *Rabbinical* Writings, the *Talmud* particularly, as he has done in his Preface to *his Comment on the New Testament*, I had never thought of publishing this. He there recommends the *Talmud* as one of the best Books a Commentator can read; he puts it nearly on an Equality with the Holy Scriptures; he also amuses the World with his Stock of *Hebrew* Learning, and is continually puzzling his Reader, and afterwards the Text, with *Rabbinical* Quotations; leaving the former dissatisfied, and the latter, frequently, more obscure than he found it.

I wish my Author had as much *Hebrew* Learning as he would be thought to have; for the more he has of it, the wiser Man he wou'd be, and probably the more useful; because in that Language, and in that only, is revealed all that the human Mind can take in, concerning this and the other World. It contains an *infallible History* of all we are concerned to know of JEHOVAH ELAHIM, of the *Personality*, of the *Covenant*, of what was *doing* before the World began, &c. for the *Redemption* and *Salvation* of Men. There these Things, and all that pertains to our well being here and hereafter, are recorded, by the infinite Wisdom of God for our Instruction. The Accounts found in the *Hebrew Scripture*, are *perfect* and *complete*, and the Institution of Christianity entire; and therefore the New Testament is wrote *History-wise*, without one new Institution, Precept, or Idea in it. This contains an Account of what *Jesus Christ* did; the Old Testament of what he was to do, and that *sufficiently plain too*, when suffered to speak for itself, and not tortured with imaginary Systems. When
it

it is understood, the New Testament will be so too, without the Assistance of *Targums*, or *Talmuds*, and not *before*.

Christianity needs not such Props to support it, it will stand on its own Bottom; and neither *Jew*, *Turk*, *Deist*, nor *Devil*, will ever be able to overthrow its external Evidence, where that is understood; nor its internal, where this is felt.

The *Hebrew Scriptures*, when understood, give the *indubitable Sense* of the *New Testament*, and *irresistible Evidence* of their own *Divinity* and *Truth*; by describing *God's Works*, and his *Redemption* so clearly, as not to leave the Mind in *suspense*, or at a *loss*, and at the same Time to render *contemptible* every other *Conception* and *Description* of either, which the Imagination of Man can frame. The more our Author understands and makes Use of his *Rabbinical* reading, the greater loss he will be at, to say no worse; because his Head will be filled with *Dreams* instead of *Ideas*, and *romantick Guesses* instead of *Truth*; with a Set of *Traditions* of a *corrupt Origin*, and applicable to no good Purpose.

But what is to be done? Is all this huge Heap of Learning to be thrown away? Why truly, had I a Vial of Poison that had cost me ever so much Pains to extract, I would surely throw it away, and not give it my Neighbours to drink, much less sell it them. I know it is common to value Things in Proportion to what they cost us. I know also our Authors Learning cost him *dear*, much Pains and Labour; the more for his having begun at the wrong End: I know too, how common it is for Men to value and magnify that Branch of Learning they are Proficients in; and without considering, would feign persuade the World, that almost all Learning and good Sense is contained in it. This is a Mistake, seen by every one but themselves. I am willing to allow a little for that

Fondness, of almost every one, to appear a Man of Importance and Learning; though this is a culpable Vanity, and is owing to an unsubdued Pride. I was in Hopes indeed, my Author was not *inflated* with it; but when, to my Surprise, I saw his Margin *crowded* with Quotations, mistaken for learned ones, and his Pages interspersed with *Chaldee*, seldom to the Purpose, my Hopes vanished. Oh! this Love of Popularity! how hard to get rid of! and when it has seized the *Mind*, what will not the Man do to carry his Point!

Had our Author seriously attended to the various and trifling Incidents, by which an undue Esteem is often raised in the Minds of others, procuring sometimes a fleeting Respect, at other Times a false Reputation; it would have been of Use to him. We all know a little *useless* Animal, famous for cracking Nuts; but then he is *sagacious* too; he never cracks them, but for the Sake of their Kernels. Another for his great Activity, who rather than be idle, will be doing mischief. I wish we could grow wiser and better by the *Lesson these Creatures give us*. Whole Communities of Men have become famous, much in the same Way; the wise Men of G——m, the Brothers of the Rosy Cross, &c. are Proofs of this. As to Persons who have this Way become memorable, they are almost innumerable. A Man might shew his reading here, as Mr. Gill has elsewhere, by instancing in the little Gentleman the Ladies use to dandle T. T. J. the Giant Killer, Guy Earl of Warwick, &c. &c. &c. and fill his Margin too, with Quotations almost as learned and as applicable to the Conscience as his are. This indeed would be a most disagreeable Task to a Man of common Sense; but it would a little alleviate his Pain, when he considered, that though the Number of those reputable Authors are great, they are not *voluminous*, nor very obscure. I think I got through them

them all before I was ten Years old: I have, indeed to my Sorrow, since that Time met with a very great Number of Authors, nothing different from the venerable ones cited above, but in the *Size* of their Books; I should here insert a Catalogue, but for the Offence it would give; perhaps I should be told too, I aim'd at destroying their Usefulness; I shall therefore wave this for the present, and only deal with a Set of dead——, who have been so for some hundred Years, I mean the *Rabbies* and the *Talmudists*; and if in this I am a little severe, I presume it ought not to give Offence to any living Authors, if any such there be who are disposed to be angry, and think their Reputations involved with those wonderful Gentlemen's: I shall not think myself answerable, except to our Author, to whom I will repay Compassion, for he really deserves it, for the amazing Pains he has been at, in digging so many Years into a *Dunghill* for Pearls; and it affords none, for the Time and Spirits he has wasted in reading over so many hundred Volumes, filled with nothing but *Superstition, Lies, Malice, &c.* under a vain Expectation of finding something subservient to the Cause of Christianity and Truth. I look on him in this Light, similar to one who takes a Journey of many Miles to quench his Thirst at a *poisonous Lake*.

To shew what a *Brood of Vermin*, what a *Rabble of Wretches*, the *Rabbies* and *Talmudists* were, I need only observe, when they wrote the *Talmud*, their Design in writing it, and what it contains; in doing this, I shall not be very careful about Method.

The only Writings of Antiquity among the *Jews* are the *Targums*, and the *Septuagint*, these were wrote long before the Incarnation; before they had arrived to the Pitch of *Impudence* to apply the Title of *Rabbi* to any Man; so I have nothing to do with those Writings in this Place; besides, 'tis
from

from the *Talmud* Mr. Gill principally brings his Authority.

This was wrote about five hundred Years after the Incarnation, when the Authors of it had had a Sight of, and Time to consider, the Evidence brought in Support of Christianity from the *Old Testament* by the Christians; when, because the Christians did not understand the *Hebrew*, the Apostates had the greater Opportunity to transform that Language, and with the Assistance of the Devil, they did all they could to render it ever after useless; and in Conjunction with him they wrote the *Talmud*, the Design of which was to dig Christianity up by the Roots, and destroy it by perverting and evading every Thing and Text, relating to it in the *Old Testament*, *Hebrew Writings Perfect*, P. 61.

“ The first Design of the Authors of these Writings
 “ was, by inserting an infinite Number of blasphemous, senseless Stories, about Miracles of the
 “ highest Nature, never before heard of, performed
 “ by the Devil, by having or pronouncing the
 “ divine Name, as they term it, of four Letters,
 “ יהוה by magick Charms, &c. to prove that
 “ the Authority of any Persons or Writings,
 “ founded upon performing such Miracles, and the
 “ Completion of such Prediction, or, &c. especially
 “ of those Miracles performed, and the Completion of Things predicted by *Christ* and his Followers, should, though owned to be performed
 “ and predicted, and accomplished, not be believed
 “ to be Evidence of *Christ*'s Divinity, of his Mission, or, &c. and consequently that the infinite
 “ Evidence of this kind, which their Master *Moses*,
 “ or any other gave of his, or their Mission, might
 “ be performed in this Manner; and so there can
 “ be no Evidence of, or by Revelation. Though,
 “ if this be allow'd, it signifies nothing to dispute
 “ about the rest. Their second Design is, supposing
 “ the

“ the *Hebrew* Scriptures to be of divine Authority;
 “ to divert the Intent and End of the original Co-
 “ venant, and the Law ; and fix the Law upon
 “ the Types, Ceremonies, &c. by insinuating that
 “ all the Names of *Cherub*, *Cherubim*, of *Elah*, *Ela-*
 “ *bim*, *Shem*, *Shemim*, *EL*, &c. singular or plural
 “ had no distinct radical Ideal, or numerical Signi-
 “ fication, but were common to other Things, and
 “ agreeable to the general confused Idea, which
 “ the latest Heathen had of one of their Gods ; as
 “ they, in almost all their Translations, Writings,
 “ &c. endeavour to prove that there was no Cove-
 “ nant, but what was made with them about their
 “ Land, &c. and that *Adam's* Fall did not affect
 “ Men, so they needed no Redemption upon that
 “ Account ; that all the Sacrifices, Ceremonies, &c.
 “ were taken from the Services paid to those Hea-
 “ then Gods, or Devils ; and that there was no-
 “ thing further meant by them but positive Obe-
 “ dience ; and that performing these, or Penitence
 “ without these, would *toties quoties* keep, or after
 “ Forfeitures, restore them to their Land ; and
 “ would at sometime, bring them a mere Man,
 “ who would make those who shall be alive when
 “ he comes, and their Successors, Viceroy, and
 “ Governors of the Universe, I think for at least
 “ 1000 Years, and all the rest of the World their
 “ Slaves.

“ Their third Design is, by an infinite Number
 “ of groundless, impudent Stories, and Assertions,
 “ by an infinite Collection out of what was ac-
 “ complish'd and committed to writing, and by
 “ the Perversion of those, and of the Sense of the
 “ whole Scriptures, to insinuate, that those Scrip-
 “ tures were not writ as they were to be read, nor
 “ to be understood as written ; but that *Moses* in
 “ his Time, gave some secret Instructions about
 “ what he writ ; and that *Esdra*s, or I know not
 “ who,

“ who, had done they know not what, about the
 “ rest; and that these Secrets were kept by a Body
 “ of Men instituted, and succeeding with vast
 “ Powers, &c. after an unintelligible Manner;
 “ and that the Stories which they writ, and Direc-
 “ tions about the Alterations they made, by false
 “ Constructions, &c. and the Substance of the
 “ Explanations they gave, and the Sense of each
 “ Word and Text so wrested, were never known
 “ publickly, nor written before; but came down
 “ to them by Tradition; and encouraged by their
 “ then late Success in forging the *Alcoran*, they
 “ fixed all their false Constructions, Readings, &c.
 “ by pointing; and therefore their own poor Peo-
 “ ple were to mind these Stories and be satisfied.
 “ These Apostates allow that the Authority of what
 “ was revealed by *Moses* and the *Prophets*, depends
 “ upon the Evidence of their Mission; they ex-
 “ pressly declare that a Person, under the derogat-
 “ ing Names they give *Christ*, performed the Mi-
 “ racles the *New Testament* ascribes to him, and
 “ that some of his Followers performed some such;
 “ and as the Devil asserted there was a Power, to
 “ work a Miracle in the forbidden Fruit, which
 “ the *Elakim* could not hinder, they assert that
 “ there is Power in the four Letters of the divine
 “ Name *יהוה* that when the Devil, a Man, a
 “ Prophet, or Apostate is possess'd of it, and can
 “ pronounce it, any of them can overturn the
 “ World, work any Miracles, raise the Dead, or,
 “ &c. They tell us also, least this should not hold,
 “ that the *Egyptians* had the Secret of this or some
 “ other Word, or Charm, which they term Magick,
 “ by which they could perform such Miracles; and
 “ that they could communicate it to others, who
 “ might do the same. They tell us that *Moses* had
 “ this Name writ upon his Rod, when he was with
 “ *Jethro*, and every one knows he lived in *Egypt*,
 “ they

“ they tell us that *Solomon* had this Name writ upon
 “ a Ring, and that the Devil got it from him,
 “ and play’d abundance of Tricks with it. They
 “ tell us that *Christ* had been in *Egypt*, and had
 “ stole the Secrets of their magick Arts, and that
 “ afterwards he robb’d the *S. Sanctorum*, got the di-
 “ vine Name from a Stone there, upon which *Jacob*
 “ had writ it; they tell us where and how he stole
 “ this Name, and that he worked his Miracles
 “ with it.” The modern *Jews* tell us that their
Cabbalists can yet work Miracles. The Story of
 the Power of the Letters of the divine Name יהוה,
 they inculcate with so much Care and *Energy* on
 their Children, and impose the Belief of it so ri-
 gidly, that they scarce ever shake off the Prejudice.
 I have known a *Jew* my self, otherwise a Man of
 good Sense, aver, that by the skilful Use of the
 Name יהוה, a Man might destroy the World, cure
 the Blind, raise the Dead, turn Water into Wine,
 overthrow his Enemies, and deprive the Bank of
 its whole Capital in an invisible Way; pretending
 at the same Time to give many Instances of
Rabbies, who had done such Wonders; and
 in this they are as tenacious, as any ignorant *Pa-
 pist* can be for the Doctrine of Transubstantiation.
Moses’s Sine Principio, p. 86. “ And as they have
 “ taken great Pains to make their Writings con-
 “ form, so they have to paraphrase, point, and
 “ lay down Rules for pointing and construing the
 “ Scripture, as they thought, to serve these Turns,
 “ at least that no other Use should be made of
 “ them; so that scarce a Word answers in the De-
 “ scription of Things we see; nor was one Word
 “ fairly construed of the Things we see not; one
 “ Word was to have ten Significations, several
 “ differing very much: Nay, the same Letters to
 “ signify Light and Darknels, and other Things as
 “ opposite; the same Word, as a Verb, to relate to

“ one Thing, as a Noun to another ; to signify
 “ one Thing in the singular, and quite other sorts
 “ of Things in the Plural ; to make singular
 “ Words plural, and plural singular or dual ; that
 “ one of its plural Words, when translated into
 “ any other Language, should on one side be plu-
 “ ral, on the other singular ; that a Word should
 “ signify one Thing in the Masculine, and quite
 “ other sorts of Things in the Feminine ; and
 “ these chiefly in Words which concern the
 “ Salvation of Man ; the Points in contest between
 “ them and us : So one sort of Action as a Verb
 “ active, and another sort of Action as a Verb
 “ passive ; so in what we call Moods and Tenses ;—
 “ so translated the Bible for us by these Rules, be-
 “ fore they knew what would be the Issue ; framed
 “ Grammars, Lexicons, &c. by these Rules ; so
 “ that not a Boy could be learn’d *Hebrew*, but he
 “ must have this Nonsense and Villainy beat into
 “ him, as he supposed, by Friends ; and which
 “ would never have been swallowed by any other
 “ Hands ; as it was impossible for any one of them
 “ to shake off these Fetters, to change his Me-
 “ thod, as for such a *Jew* to turn Christian ; so it
 “ was impossible for any other to have made an
 “ Attempt, to have begun in another Manner, as
 “ we do with other Languages, and to have acted
 “ as a free Man ; the Body would immediately
 “ have worried him with Authorities :” This is the
 present general State of *Hebrew Learning*, for this we
 are indebted to the pious *Talmudists* ; thus our *Tran-*
slation, Grammars and Lexicons stand, and our *Con-*
cordances too ; this is the State of our Author’s
 Learning also, and yet he will needs be a *Commen-*
tator.

The Design of the *Rabbinical* Writings will far-
 ther appear, if it be considered, Their Authors
 knew the chief Evidence for Christianity was to be
 found

found only in the *Old Testament* ; that an Explication of the Works of Creation, the Doctrine of the *Cherubim*, the Ideas contain'd in the Words *Rub-bim*, *Elabim*, *Shemmim*, *Cherubim*, *Berith*, &c. would destroy all their Schemes ; the modern *Jews* know this very well ; and is it not strange to find any Christian ignorant in these Points ? or that any should attempt to prove the Doctrines of Christianity by the *New Testament* ; when *Christ* himself appeals and sends us to the *Old* for that Purpose ?

The drawing a Veil over this, and obfuscating it, was the only probable Means to extirpate Christianity, it was their *last Effort* against it, it was laying the Axe to the Root of the Tree ; how far they have succeeded in this wicked Project, deserves a larger Consideration than I can give it here ; and it is next to impossible to shew it clearly to any but such as understand the Language it was wrote in ; to such it will appear at first Sight.

The *Rabbinical* Men indeed cannot see it, nor ever will, while they remain such ; they see by a *false Medium* ; for the *Hebrew* Language will admit of no arbitrary Construction, cannot be writhed, nor wrested ; it is absolutely inflexible in its Nature ; it receives not its fixed Sense from any Set of Men, ancient or modern ; not from the *Jews*, Points, Accents, Usage, Custom, nor Chance ; but from the very Nature of the Objects, from whence the Ideas to its Words are taken. He who understands those Objects, and the *Hebrew* Language connected with them, will see with his *own* Eyes, and understand with his *own* Heart ; that he has not been imposed on by *Moses* or any other, and that he has not imposed on himself with respect to the Truth of Christianity and its principal Doctrines ; he will have as strong Proof, as clear Evidence and Conviction of those Truths, as mathematical Demonstration can give him of any Truth in that Science ; surely this

cannot be said of any other Language in the World, therefore I cannot be in Danger of over-valuing this.

Indeed if I am wrong here, I am all wrong; and therefore will be more obliged to him who sets me right than for ten thousand Worlds, and will ever after be, and confess myself his Profelyte; but if instead of this I am laught at, I shall laugh at such in my Turn, and bid them go and learn the *Origin of Language*, and throw away their *Hebrew Lexicons*, or rather learn to correct them, and their *Grammars* too, (and be no longer lead by the Nose,) for the best extant contain few Rules, but such as the Language gives the Lye to, *Pybell*, *Puhall* and *Hophal*, are Instances of this; these are three Conjugations laid down in the Grammars, which the *Hebrew* knows nothing of; and when the Learner does, they serve only to burden his Memory and puzzle him.

Here, let us *pause* a little, and consider; if the contrary to this be the Case, (as the *Rabbinical Men* affirm) and the Sense of *Hebrew Words*, containing God's Revelation to his Creature, be to be play'd with, to be *gues'd at only*, to have Ideas annexed to them by *human Authority*, *Imagination*, *Custom*, &c. liable to contrary Constructions, *e. g.* to *bless* and to *curse*, &c. what a Condition are we in! Whether if it be thus, we with all our *Comments* and *Learning* are not as much at *Uncertainty*, as the *Hottentots* without any; whether we are not as much in the Hands, and at the Mercy of merciless ——— (since they without *Rule* or *Reason* fix *blessing* or *curfing*, &c. unto the Word, as they please, or as their Predecessors, or the Lexicographers handed it down to them;) as the most blinded *Papists*? and whether they, the ——— need not an oral Law, now as much as the *Jews* pretend they did
of

of old, or the Infallibility of *Rome*, as the *Papists* pretend needful at present.

Surely there must be some Way, a nearer and a more certain Way to relieve the Mind under rack-
ing Doubts and torturing Perplexities, with respect to the real Sense of Scripture, than by an oral Law or human Infallibility; or raking into the *muddy Puddles of Tradition* to come at it; or else I see not the Use of a Revelation, nor the Advantage of expounding it; for if after all, we are yet uncertain whether God has revealed himself or not; if it be but *probable* that he has, or if we are in doubt whether we understand this Revelation, what are we the better for all these silly *Rabbinical Expedients*? do we not see some running into *Scepticism*, other into *Enthusiasm*, while others are contending about Modes and Systems, craftily taught them for secular Purposes? are not these the manifest Effects of the jarring, and contrary Accounts our learned Commentators give of the Scriptures?

But how, since the *Hebrew* Scriptures afford such glaring Evidence, came we into this Condition?

I wish there were Reason to be silent here,—— but I answer; By our Commentators, &c. neglecting the Study of *Hebrew*, and having the Weakness to expound a Book they could not read; some of them have been totally ignorant of it, the rest only understood *Rabbinical Hebrew*, which is not *Hebrew*, but a very different Thing from it, and contrary to it; while others of them have *fouled* the *sacred Fountains*, with the dirty Traditions of the pretended *Jews*, and mixed their own *Inventions* with them; none of them have been able to prove the *Necessity* of a *Revelation*, the Law of *Nature*, the Strength of human Reason, eternal Fitness, &c. (of which they know nothing,) stuck so in their Minds, they knew not how to go about it; others catching at this, have pleaded only for
the

the *Expediency* of one; others of them have wrote upon this supposed Revelation, without believing it themselves, and so have led us into a *Labyrinth*; and, which is worse, knew not how to extricate themselves or us; we have a common and good Saying; that the Bible is its own best Interpreter; one would think this should have put the *Rabbies* and *Talmudists* out of Office. Is there any safer walking than with the inspir'd Light in one's Hand, refusing all Guidance, but by the Oracles of God? I know of none.

To know that God has revealed himself, and to understand *that* Revelation, is the only Way to escape Dreams, Delusions, Imaginations, and thick Darkness that may be felt; for I can as well know now what is doing in *Constantinople*, without its being revealed to me, or understanding such Revelation; as I can know what the *Elahim* did before the World began, for the Redemption and Salvation of Man, without knowing and understanding their Revelation concerning it.

To prevent our Understanding this Revelation, and to blot out every Evidence for it, and veil the whole from our Eyes, the *Rabbies* have taken more Pains than most Men take for the Salvation of their own Souls; for besides the general Abuse of their Language as above, by destroying the Uniformity of Ideas branching from the same Root, and thereby the very Frame and Nature of it, making its Words signify *this* or *that*, or *any Thing* or *every Thing*, or *nothing at all* to suit their *Designs*; they have committed a Rape, allow the Expression, on all the principal Words relating to Christianity, and Man's Redemption in the *Old Testament*.

Innumerable Instances have been given by Mr. *Hutchenson* to put this out of Dispute, particularly with respect to the Words *Jehovah*, *Elahim*, *Che-
rubim*, *Malack*, *Berith*, &c.

Which

Which he has explain'd beyond controul, and at the same Time expos'd the *Baseness* of the pretended *Jews* in their perverting the Sense of the whole Bible with their false Rules, contrary to common Sense, by which they have spoil'd the Connection and Sense that would otherwise appear in every Chapter of the Bible; hence it is that *Promises* and *Threatenings*, *Blessings* and *Cursings*, &c. are found so promiscuously in the Books of the Prophets, that neither the Reader nor the Expositor know what to make of them.

I should think myself inexcusable in not giving Instances out of the Scriptures, to prove these Things, if the Author cited above had not given such a Variety as to render it useless and impertinent to give more; for, if they will not believe *Moses* and the *Prophets*, from whence the Examples are taken, they will not be convinced, though one rose from the dead.

Here with our Author's Leave, I will shew him the Application of these Things to himself. He is expounding the *New Testament*; now as an Expositor, he ought to be sure of the Sense of his *Greek* Words; I doubt not but he understands *Heathen Greek*, as well as he does *Rabbinical Hebrew*, and I have no Reason to believe but he is well skill'd in both; but the Language of *אֵל בָּם* *at bash*, and *אֵל בָּם* *al bam*, is full as fit to explain the Scriptures as such *Hebrew* or such *Greek*. The *Greeks* were *Heathens*, and worshipp'd false Gods; their Language must therefore unavoidably be adapted to the Objects worshipp'd; nor had they any Words expressive of the true Object, nor will all the Learning in the World make their Words so; *Kurios* is substituted in the *New Testament* for *Jehovah* in the old; *Theos* in the new, for *Elabim* in the old; *Diathece* in the new for *Berith* in the old; now will any Man in his Senses tell me that *Kurios*, *Theos* and *Diathece* expresses the Ideas contained in *Jehovah*, *Elabim* and *Berith*;

Berith; if he will, *alas for him!* but notwithstanding I will venture to say that the best, or all the *Greeks* that ever lived, ignorant of *Hebrew*, could never have investigated the Ideas contained in *Jehovah*, *Elabim* and *Berith*, by their highest Skill and Criticism in their own Language; what then, are we to throw away our *Greek*? no, by no means; how then? why compare it with, and *subject* it to the *Hebrew*; for if that Language be as above described, and not a slippery uncertain one, as the Heathen *Greek* is, it must be a *sure* Standard, and the only one; and till it be used as such, expounding will be trifling.

The *Rabbies* have taken Care, (lest their Readers should tire with, or shudder at such vile Blasphemies, &c. cited above) to intersperse now and then something of the Marvellous. Let the following Stories serve as a Specimen.

God made Man, say they, Male and Female, adhering back to back; he cast *Adam* into a deep Sleep, takes a Sword and cleaves asunder their Chine-Bone, heals the Wound, turns Face to Face, so they, *Adam* and *Eve* became separate Persons.

Lamech (say they) lived till he was blind, loved Hunting, and could not forego his Sport, so kept a Boy to lead him about; when they found any Game, the Boy pointed the Arrow, but *Lamech* twang'd the Bow; one Day, as they were in quest of Game, *Lamech* hearing a rustling in the Trees, bid the Boy make ready; he did so; *Lamech* shoots, dreadful indeed! down tumbles *Cain* (who had hid himself there for fear;) it was no sooner known whom they had killed, but *Lamech* gets the Boy by the Collar, takes an Arrow and strikes it into his Body and kills him; goes home to his Wives, with a Hear my Voice, ye Wives of *Lamech*, hearken to my Speech; for I have slain a Man to my wounding, and a young Man to my Hurt; if *Cain* shall
be

shall be avenged seven fold for killing his Brother; surely *Lamech* seventy and seven, for killing his Grandfather.

The *Talmudists* are a little puzzled to account for the Giants surviving the Flood; they allow of the Flood, and that all but *Noah* and his Family perished in it; and yet they find *Ogg* and others alive afterwards; they tell us without boggling, how Giants came to be. The Women of those Days (say they) were very fair, and pretty buxom; the Devils fell in Love with, and had carnal Knowledge of them; and the Issue was a Progeny of Giants; but the Difficulty yet remains how they came to live after the Flood; they get rid of it with a deal of Ingenuity, by telling us, *Ogg* was a huge tall Fellow, that he flounc'd through the Deluge after the Ark, and in the Valleys was seldom more than Waste deep; he kept near the Ark for three Reasons: First, lest he should scald his Shins, for the Water boil'd every where but near the Ark: Secondly for the Advantage of Sleep; he could not lie down but he had been drown'd; so *Noah* indulged him to loll, and take a Nap on the Ark at Night: He would have taken him in, but for fear of sinking, and for want of room: Thirdly for want of Food, for which he was beholding to *Noah* every Day; thus *Ogg* survived to keep up the Breed.

Jacob is a Favourite with the *Talmudists*; they say *Esau* came out to meet him with great Rage, designing to kill him;—when they met, he made a Pass at his Brother; *Jacob* puts it by;—*Esau* more angry then before, rushes upon him, takes him in his Arms, attempts to bite him by the Neck; but God to prevent it, miraculously turns *Jacob's* Neck into a Pillar of Marble, and *Esau* broke his Teeth at it.

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• They like *Abraham* also pretty well: They say old *Terah* and he kept Shop, and sold God's to the People; *Terah* goes abroad, and leaves the Shop to *Abraham*; at his Return, he finds the God's in Pieces on the Floor; inquires the Reason. *Abraham* replies, Sir, a Country Woman came and offered a Nofegay to the God's, but they would not accept it; the great God at the upper End, enraged to see them all refuse the Woman's Offering, arises from his Seat, takes a Club, and dashes them to Pieces, as you see. *Terah* not pleas'd with the Answer, call'd *Abraham* Names, told him 'twas a Lie; *Abraham* protests his Innocence, but *Terah* suspecting him for a Heretick, has him before the Elders; they sift his Conscience, but to no Purpose: To prove him, they bid him worship their God's, Fire, Water, Clouds, Wind, &c. The *Talmudists* tell us *Abraham's* Reasons for refusing, and for his worshipping *Jehovah* only; for which the Elders condemned him for a Heretick, and drove him from *Urr* of the *Chaldees*.

With Relation to their *Messiah*, their Lies are without Number; they say he was born the Day *Jerusalem* was destroyed;—that he conceals himself because of their Sins;—that he is tyed by a Woman's Hair in *Paradise*;—and bring *Cant. vii. 5.* to prove it; that he lay at the Gates of *Rome*, and among the Lepers, &c. *Isai. liii.* That ten Miracles shall precede his coming to give them Notice. They are too tedious to insert, so I shall only give a Sketch of them: Ten Kings shall arise and profess the true Faith, but betray it;—good Men shall fly and fear, and all Men shall be taxed;—a Number of Men shall come from the Ends of the Earth, black and loathsome, with two Heads, and seven Eyes sparkling with Fire; a great Heat of the Sun shall produce Plagues, &c. which shall not hurt the *Israelites*,

ites; but to them be Salutory;—a Pestilential Dew shall fall; then a wholesome one to cure the Effects of the former; and to enliven common Sinners. The Sun shall be darkened thirty Days, then receive its Light again, whereby many shall embrace *Judaism*;—An Image shall be of Marble;—the wicked shall commit Incest with it;—God shall frame an Infant in it, who shall break the Image and come forth;—he shall be named *Armillus* the wicked, the same with the Christian's Antichrist, of ten Ells Length, and ten Ells Breadth, and a Span between his Eyes, which shall be red and deep in his Head; his Hair yellow, the Soles of his Feet green; He shall be deformed with two Heads, &c. *Michael* shall sound his Horn three Times;—at the first, *Messiah* and *Elias* shall appear, &c.

Armillus shall hear the Sound, and assemble his Christians against *Messiah*, &c. and God shall rain Fire and Brimstone from Heaven, and destroy both *Armillus* and them.—At the second Sound the Graves at *Jerusalem* shall open and the dead arise, &c. At the third Sound God shall gather all the *Jews* from *Gosan*, *Lachbach*, *Ghebar*, and the Cities of *Juda*, without Number; and with their Infants they shall enter into the Paradise of *Moses*; and the Ground before and behind them shall be mere Fire, and leave no Sustenance for the Christians; and when the Ten Tribes shall depart out of the Nations, the Pillar of the Cloud of the divine Glory shall compass them; and God shall go before them, and open to them the Fountains flowing from the Tree of Life. Besides, these they are to have ten Comforts. The Certainty of *Messiah's* coming, &c. they shall be gathered from all Parts; the Lame shall leap as a Hart;—God shall raise the dead; shall build the third Temple like that, *Ezek. xli.* The *Israelites* shall reign over all the Earth; all shall obey the

Law ;—God will destroy all their Enemies ; shall take from them all Diseases, and prolong their Lives ; so that they shall live as long as an Oak ;—they shall see God Face to Face ;—they shall all Prophecy, and be delivered from all Concupiscence. They prove these Things by numerous Quotations from the Bible, which with many other Particulars I have omitted.

When all these Things are come to pass, a great Feast is to be made *here* ; and not in Heaven, as Mr. Gill says in his Preface ; where he has told only Part of the following Story.

The Provisions at this Feast are to be the greatest Beasts, Birds and Fishes God ever made ; their Wine only what grew in Paradise ; which has been, and will be kept in Adam's Cellar till the Feast begins ; then the great stalled Ox, *Behemoth*, Job xl. 10. Ps. v. 10. will be brought forth. This is he that feedeth on a thousand Hills, and to prevent his want of Food, what he eats in the Day, grows in the Night. The huge *Leviathan* is also to be part of the Repast ; and least the World should be overrun with these Monsters, God has gelded the Male *Leviathan*, and killed the Female, and preserves her in Pickle, for the Entertainment of the righteous in the Days of *Messiah*, Is. xxvii. The Male and Female *Behemoth* were, the one gelded, the other killed, and pickled for the same Purpose :—The great Bird *Ziz* is to be roasted at this Feast ; her Eggs are so large, that one falling out of her Nest, broke down *three hundred tall Cedars* ; and produc'd such a Torrent by the Shell's being broke, as swept away *sixty Villages*. This is the Bird, that by spreading her Wings, darkeneth the *whole World*, obscuring the Sun *totally* : A *Rabbi* once sailing on the Ocean, saw her standing in the middle of it, but knee deep ; whereupon he advised his Fellows to wash,

wash, because of the Shallowness of the Water: *Hold*, saith a Voice from Heaven, or you will be drown'd. It was seven Years since a Hatchet was dropt in this very Place, and has been sinking ever since; but is not yet got to the Bottom.

Before the Feast begins, *Bebemoth* and *Leviathan* shall play together, to divert the Assembly, *Job* xl. 15. *Psal.* civ. 6. when they have wearied themselves, *Messiah* with his Sword shall kill them both: Now followeth the Feast, and then the Marriage of *Messiah*, *Psal.* xlv. 10. Amongst *Messiah's* excellent Women shall be Kings Daughters, for every King shall esteem it his highest Glory to bestow a Daughter on him; but the true Queen shall be one of the fairest *Israelites*; she shall continually converse with him, but the others come only at call; thus he shall beget Children, who shall reign after him when he is dead.

Rabbi *Barchanah* saw a Frog as big as *Akra*, a Village of sixty Houses; then came a Serpent which swallow'd up the Frog; then a Crow, (the biggest that ever the Rabbi saw) and swallowed up both, and flew away, and sat upon a Tree. Rabbi *Papa* says, he never could have believed it, but that he saw it with his own Eyes.

A Lion lived in the Wood *Ela*, four hundred Miles from the City of *Rome*; he roared so loud at that Distance, that all the Women in *Rome* proved abortive with the Sound. He came one hundred Miles nearer, and roared again; and, by doing so, shook all the Teeth out of all the *Romans* Heads; the Emperor fell from his Throne stunn'd, requesting the Rabbi, by whose Means the Lion had roar'd, to help him to get him quietly into his Den again, that no more such Thunders might be heard in *Rome*. Such as would see more of these Things may find them in *Purchas's Pilgrimage*.

And

And now I ask my Reader's Pardon for presenting him with such a Number of *impudent, stupid Lies*, but they are *Talmudical*, and who dare dispute the Authority; for the *Talmud* teacheth, that if the Rabbi saith, that the Right-Hand is the Left, and the Left is the Right, thou must believe it. They say, that to read and study the Bible is a small Virtue; to learn their *Misna* is a Virtue worthy a Reward; but to learn *Gemarum* by Heart, is a Virtue so great, that none can be greater: Besides, they threaten those who mock or condemn their Sayings, with being punished in hot and boiling *Zoah* or Excrement, in Hell. Our Author is determined to avoid this Condemnation, and to keep others out of it if he can, for he threatens too, *Preface* p. 13. By these, and many more Injunctions and Menaces, they seem to exact the Belief of the whole *Talmud*, its Doctrines, Lies, &c. and all without distinguishing one Part from another; or leaving their Disciples at Liberty to receive or reject, according to their own Judgments.

Thus I have given some Account of the Time when this wonderful Book was wrote, of the Design of writing it, and what it contains: I could have added a thousand more Particulars, about *Adam, Eve*, the Serpent, *Moses*, his Rod, the Miracles of *Egypt*, &c. their solemn Instructions concerning Eating, Drinking, Sleeping, Dressing, Washing, Worshipping, conjugal Behaviour, &c. about which they are mighty particular, but as foolish as they are wicked; for they direct him that would beget a Boy to turn the Head of his Bed to the South; if he would beget a Girl, he must turn it to the North; but enough of these *silly* Dreamers. I shall now address myself to such as dream after them.

It is hard to conceive, wherefore a Book, containing such monstrous Lies and stupid Doctrines,

as it almost every where abounds with, should be handed down to the World with Reputation; harder yet to conceive, why it should be vindicated, and its Usefulness maintained by any Author at this Time in his Senses, unless it be to concur with the original Design of it, to destroy the Authority of the Bible, &c. I cannot think this to be our Author's Design, yet am at a Loss to find it out, except he mistook this Heap of Rubbish for so much Learning, and was willing to shew the World how much he had of it: I fear this is the Case, and a sorrowful one it is, for it is of a Piece with a Man's digging in a Clay-Pit to find a Gold-Mine, and after much labour in vain, he values himself for the Heaps of *Dirt* he has got about him, laments he has no more, and stoutly vindicates his *Folly* in having so much.

If I am thought too severe, let it be remembered that our Author has given too much Reason: For besides asserting the general Usefulness of the *Talmud*, he will have it that the Stories in it are enigmatical, design'd to convey *Instruction*, have a *Moral* annexed to them, a parabolical Sense.

The finding this out, I confess, lies beyond the Reach of my Understanding, so shall leave my Reader to judge for himself: And so indeed it must be, for I find our Author not very fond of being an *Oedipus*, to unriddle these mystick Tales; nor do I find any one yet, who has been so *foolish* to undertake it, except in a few easy Cases.

What the Rabbies might do, if they were to expound, I will not say. They might help us out, for ought I know: Hear one of them; he told his Hearers the Time would come, when a Woman should every Day be delivered of her Burden, and brought a Text out of *Jeremiah* to prove it: One doubting, queried: The Rabbi reply'd, he spake
not

not of a common Woman, but of a Hen, which should every Day lay an Egg. A wonderful Riddle, and admirably well expounded.

But this Rabbi is dead, and what must we do? Truly I cannot tell; but I think it incumbent on the Followers of those *Babblers*, to fix some Criterion, to distinguish between the marvellous, and the instructive Fables in the *Talmud*; else the Reader will be in Danger of being misled by this sublime Way of Instruction. Besides we really ought to have some Clue to guide us in expounding these lofty Mysteries, otherwise Men will not agree about the Truth they contain. It would be very kind in Mr. *Gill* to help us out here, and endeavour to search out the History, Divinity, Morality and Philosophy of them, if he can, according to his own Advice in his *Preface*, p. 13. the rather because it is a Work no one else will care to engage in. A Clue of this kind would be useful to explain some Things current among ourselves: We have a remarkable Story in the Country where I was born, of a Man, who in building a Church cut an Oak Beam four Foot too short, for which he was blam'd; he advised the *stretching* of the Beam; they tried by pulling at both Ends, and stretched it four Foot too long. The poor ignorant People in the Country always looked upon this to be a Lye. I suppose a little *Rabbinical Learning* would set them right, and turn this into an instructive Fable.

Mr. *Gill* believes *Æsop* was a *Jew*; he might be so for ought I know, for no Man can tell me who, or what he was; where he lived, or when he died. But what Comparison is there between the Fables that go by his Name, and the *Talmudic* Lies? None. Had Mr. *Gill* asserted St. *Patrick* to have been of *Jewish* Extraction, he had had as good Authority for the one, as for the other, and perhaps

perhaps had been believed as soon. By my Author's Way of treating the marvellous Part of the *Talmud*, 'tis hard to say that any one ever publish'd a Lye to the World (a romantick one I mean.) I have heard of a Cabbage Tree three Miles Diameter—of a Nail drove thro' the Moon; and clinched on the other side—of Fish-pools on the Tops of Trees; &c. now who will say that these may not convey Truth in Fable. I will undertake to prove they do; and allegorize them too; and all the Legends of *Rome*, if my Author will find an Interpreter for the *Talmud*.

But what am I doing; when I treat these sacred Things with Contempt? Why; I know the worst; I can but take my Place in the Class my Author has appointed me in Page 13. *Preface*, where, if my Reader places me too; I will contentedly sit down among the stupid and the foolish; and own myself guilty of treating these Dreams with as much Contempt as my Author can treat me: For I have considered at whose Expence I laugh; and find it to be at the *Devil's*, who was the Author of all those Blasphemies which the *Talmud* is so full of; for I think if *Pandemonium* subsisted when it was contrived; it was done there; and set forth as the grand Edition of the Devil's last Works; in Opposition to Christianity: For there is a Sort of Conspiracy through the whole of it; to destroy some Truth or other in Christianity. Our Rabbi may see by this; (if it be true; and I am pretty sure it is; and will stand the Test) what Ware it is he has been retailing out to the World so long.

This indeed flies directly in the Face of the Authorities produced, such as *Braunius*; *Broughton*; *Buxtorf*, *Cocceius*, *Ainsworth*, &c. I could produce as many great Names who oppose the *Talmud*, as

our Author has or can produce in its Favour * ; but I value no Authorities of this Kind, till they can make twice two more than four ; therefore shall neglect them at present, for I am in no Disposition to put Truth to vote. But wherefore were these great Men brought in, but to impose on the Reader ? for what is their Authority really worth ? what does it prove ? had my Author brought ten thousand more, the *Talmud* had been neither better nor worse ; for no Authority can change a Lye into Truth ; or make a bad Book a good one.

The *Talmudists* say, *Moses* was not so long with God in the Mount to keep Geese, but that he was at School there, and learned the written Law by Day, and the oral Law, which contain'd the Reason and Sense of the written, by Night, because then he could not see to write.

The oral Law, the Traditions of the Elders, and those contained in the *Talmud*, are the same. Those are they which Mr. *Gill* recommends ; those are they which *Jesus Christ* warns his Followers to beware of ; those are they by which the Word of God is made of none Effect ; those are they from whence every false Doctrine and Error, known in the Christian World, sprang, such as denying the Triune Essence of God, setting up an Essence in one Person, or one holy God so often mentioned in his Comment, in Opposition to it, making the other two subordinate dependent Beings, of I know not what Constitution, super-angelick, pre-existent to the Creation, begotten of, and proceeding from God — neither God ; nor Creature — neither eternal nor temporary, and such like un-

* *Wagenheil* one of the Authors cited has done it, and calls the very Works our Author recommends the fiery Darts of *Satan*.

meaning

meaning stupid Gibberish, which, but for the Rab-
bies, the Christian World had never been plagued
with.

Besides these, auricular Confession, Pardons,
Penance, Purgatory, Merit in the Creature, &c.
are from the same Fountain, and many among us
are such *Dupes* as to retail their Doctrines out to
the People, while the *Jews* stand by and laugh;
and this I have, in some Instances, been Eye-
Witness to. They have also confounded our
Ideas about the Covenant between the eternal three,
(so clearly revealed in Scripture) from whence the
eternal Springs of Grace flow freely, and upon
which Christianity is founded. To destroy which,
as much as in them lay, they have play'd the
Devil's last Piece of Artillery upon us, to batter
down the Merits, and Efficacy of the Death of
Christ, the Saviour; and taught us to set up our
vain Imaginations (Reason 'tis call'd) and that
Nonentity, the Law of Nature, &c. against Re-
velation; and our own moral Righteousness, as the
Matter of our Justification before God, and as
the Means of our Salvation from Sin and Hell.
I charge not these Things on our Author, but I
do solemnly charge them on the Rabbinical Doc-
trines and Traditions he is so *attach'd* to, and has
taken so much Pains to support.

But notwithstanding all this, our Author may
still ask, (as he has, *Preface* page 14.) Be they
as fabulous as foolish, as unfaithful and wicked
as they can be said or thought to be, do they
exceed the heathen Writers, Poets, Historians and
Philosophers in such a Character? who were ma-
ny of them very profane Persons, and all of them
Idolaters, whose Writings were stuffed with Lyes,
Lewdness, and all Manner of Wickedness, &c.

This is like asking whether a Whoremonger or Drunkard be worse? Whether an Idolater or a Blasphemer be to be preferred? Whether an ignorant Heathen, or a malicious *Jew* be the more dangerous Enemy? Besides, the then reputed *Jews* were not *Jews*, any more than the present; those that were really so, turned Christians when Christ came, the rest remained neither *Jews* nor Christians, but worse than the Heathens, and for whom it is hard to find a Name, being like *Philo, Mongrels beyond Description*: Moreover the heathen Books are too little understood to hurt Christianity much; nor will they ever be better understood, till the Bible be better explained, and then it will be seen that all their Religion, Customs, &c. were only Traditions received from Revelation, but abused and mixed with their own Inventions; and till then it will not add much to the Credit or Advantage of Christians to study them; nor could I ever see the Use of reading Books in our Divinity-Schools wrote by Heathens, some of them banished the Empire by a heathen Emperor for the Debauchery they wrote, as was the Case of *Ovid*; besides, rumaging into the Books of Apostates and Heathens for Proof or Explanations of Christianity, is nearly parallel to our sending to *France* or *Spain* in the present Juncture for Counsellors to construe our Law, relating to Rebellion and Treason: And how the Promoter of such a Project ought to be treated, I shall leave my Reader to judge; this is all the Answer I think the precious Paragraph under Consideration deserves at present; perhaps I may hereafter animadvert the rest of them more particularly, for indeed they are very wonderful.

I said before, my *Rabbi* begun at the wrong end of his *Learning*; I now suspect he has committed the

the same Mistake in his *Study*; he has been reading the most ancient Writings of the *Jews* to explain the Bible; whereas, the Way is to read and understand the Bible to explain them. A very great Author says, " I bring not in any one's Opinion to confirm the Scripture, nor do I value any one's Opinion which opposes it; 'tis below me to make any such Comparison; I had made a vast Collection concerning Things of this Nature from human Writings, and thought I should have had great Service from them, but am pleasingly disappointed, in finding that the Scripture will explain the ancient human Writings, but needs not them to explain it."

The Truth of this appears in Proportion to a Man's understanding the Scripture; and I fear, yea I know, he will make but a very bad Expositor, to whom it appears not at all. If my Reader censures me for my Severity above, let him consider that Christianity appears to me true, upon Evidence as *incontestable*, as that of my own Existence: That I have strong Proof, great Certainty that the *Talmud* was wrote in Opposition to it, and to deprive Mankind of the Benefits of it, and to destroy its Evidence. Since therefore Things appear thus to me upon the fullest Evidence, and since the *Talmud* and the rest of the *Rabbinical* Writings must appear thus upon the fairest Examination; and since it is hard, if not impossible to find one good Thing in them; is it possible to treat such a Heap of *satanical* Blasphemies, &c, or such as through Ignorance or Design, would persuade Mankind into an Approbation of them, with too much Contempt? I think not; and I flatter myself, such Readers as see by the Medium that I do, will think so too; and if they do, the rest may treat me as a Bigot, or a Madman, or what they please; I promise them a
large

large Portion of my Pity, without any of my Anger; for nothing but that ardent Love which I bear to *all* Mankind, that sincere Wish for their Happiness here and hereafter, has made me thus far endeavour to prevent their dancing any longer after an *ignis fatuus*.

I intended at first, only to have considered the general Purport of Mr. *Gill's* Preface, without touching on any Particular in it; but there is something so striking in Page the 10th, that I could not let it pass: He tells us there, that *Maimonides* abridged the whole *Talmud* in a Work of his, call'd *Yad Ebazaka*, written in *pure Hebrew*. This is wonderful indeed! but I doubt the Truth of it. What! a Book written since the *Talmud* in *pure Hebrew*! I know not what Authority my Author has to support him in this, nor am I at all solicitous about that; be it as it will, I will venture to say there is not *one* single Line of *pure Hebrew* in the whole World, but in the Bible. Besides, *Maimonides* being a mercenary Fellow, and not to be trusted as an Author, he could not write, nor did he understand *pure Hebrew*; sure my Author does not mistake, and think a Language, written in *Hebrew* Letters, must therefore be *Hebrew*; and yet if he did, his Mistake would not be more gross, than to think a Book so late as *Maimonides* lived, could be written in *pure Hebrew*. If this Assertion be not a slip owing to his not attending closely to what he wrote, and so to be put among the Number of his *sleepy* Pages; it is an ample Specimen of his want of Understanding in that Language, which he values himself for his imaginary Skill in. Had Mr. *Gill* understood the real Difference between the *Hebrew* and all other Languages;—the Objects from whence the Ideas in it are taken,—and how diversified;—that it will admit of no arbitrary Constructions
like

like other Languages;—that there is no Haranguing in it,—not quibbling about it, when understood; that the Ideas to its Words are founded on, and as fixt as the Laws of the natural World;—he would never have trusted such a Paragraph to Paper.

There is something very extraordinary in Page 5, where he asserts that *Judaism*, properly so called, was a peculiar Religion distinct from Christianity; but not contrary to it,—was in Being, and full Force in *Christ's* Time, though near its end; and was abolished in the Time of the Apostles, and Christianity established by them.

With my Author's Leave, *Judaism*, properly so call'd, was so far from being a peculiar and distinct Religion from Christianity, that it and Christianity were always the same Thing, *the very same Religion*; it was so far from being established by the Apostles, that they had no Hand in it at all; they were born near 4000 Years too late; for it was established,—founded by the *Elahim*,—and revealed with all its Doctrines and Appurtenances in *Eden*, to our Father *Adam*,—clearly exhibited to him by Hieroglyphicks, Emblems, &c. clearer than to us by Words; and I think was better understood in the patriarchal Age, than in the present: So that Mr. *Gill's Judaism*, properly so called, is Christianity properly so called; that is to say, the Doctrine of a *Triune* Object of Worship, with Evidence for the same; such Evidence, as I doubt our Author is a stranger to. The Doctrine of the Incarnation, the Sacrifice of *Christ*, the Resurrection, the Necessity of divine Grace, and Power to recover the fallen Creature, &c. The whole Plan was thus revealed,---the whole Frame of Worship fix'd,---and nothing more done at the Incarnation,---than the Design executed,---and the external Mode of Worship changed.

Then

Then and there; viz: in *Eden*; it was; that *that* Life and Immortality was clearly exhibited, which was afterwards manifested by *Christ's* coming and appearing in the Flesh; so that dating Christianity from the *Æra* of the Incarnation, is dating it far short of its true Origin; and I might here with Propriety say to our Author. Art thou a Master in *Israel*; and knowest not these Things? The ample Proof of them cannot be brought within the Limits of my Pamphlet: Such as want Satisfaction about them may find it; by consulting the Learned Mr. *John Hutcheson's* Works; to which I refer them without fear of their being disappointed, while I say a few Things to our Author.

I know not, Sir, what you will think of my Way of treating your beloved Book the *Talmud*, &c. in the Integrity of my Heart I have done it, without the least Spite or Prejudice against you. I wish you Grace, Health and Salvation; and God speed in every good Work; but I cannot look on your Comment any more than your Preface in that Light; for, besides its carrying a Reproach on the *New Testament*; to suppose it needs three Folio's to explain it; I fear we shall need three more to explain yours.

On *Matth. iii. 1.* you make *John* the first Administrator of Baptism, and insinuate that he made, or instituted that Ordinance; and first practised it; which is not true: Yet on *Matth. xxv. 15.* you produce Authorities to prove it in Use among the *Jews*, and that their Mothers and Profelytes were dipt: You indeed put your Reader off here, by telling him, "That it appears that this Affair was moved after our Lord's Time, was not a settled Point, till a good while after, and is a Custom, that has prevailed since the *Jews* were drove out of their own Land; though they pretend to say; (that is, *they do say*) it was an ancient

ancient Practice of their Fathers, of which, you say, they can give no sufficient Proof; nor can the dipping of Profelytes by the *Jews*, be what Christian Baptism takes its rise from, or in any Respect be modelled according to it; between which, in many Things, there is a wide Difference."

These two Passages need a farther Comment; I leave them for the present, perhaps you will think a little more about them; the Hope of this only, prevents my treating them with great Severity now.

Markiii. 19, 20. reads thus, Καὶ ἔρχονται εἰς οἶκον, and they come into an House; Καὶ συνέρχεται πάλιν ὄχλος, and the Multitude comes together again, ὥστε μὴ δύνασθαι αὐτὲς μήτε ἄρτον φαγεῖν; So that it was impossible for them even to eat Bread. Καὶ ἀκέσαντες οἱ παρ' αὐτῶ, and they hearing who were with him, ἐξῆλθον κρατῆσαι αὐτὸν they went out to restrain it; ἔλεγον γάρ· ὅτι ἐξέστη. That it is tumultuous. That thus it reads, I think you will not deny; then to what Purpose are all the idle Things you have said in your Comment on it.

I might proceed; I have ample Matter, for your Book is before me; nothing hinders me, but the fear of writing one as large, and the Consideration, that a Man may be a Christian without reading, and a Commentator, without writing a Folio: If any Thing has render'd such Volumes necessary, it is the Rubbish the *Rabbies* have thrown in our Way.

I have not read many Hours in your Book; you have discouraged me. It now lies open at the Story of the good *Samaritan*; and I am sorry, and ashamed of the whimsical Account you give of it; I am the more so, because you wrong the Author

of that Account, by not gracing your Margin with his Name. Poor *Jacob Behmen*! What has thou done, that thy Name must lie in Oblivion, and such *Wretches* as the *Rabbies*, be preferred before thee? But here I take my Leave of them, till you answer the following Queries; a long Leave I fear.

Query 1. Whether we may not in our present Circumstances be ascertained, have absolute Certainty, whether God has revealed himself to the World or not? If we cannot; are we not guessing at Things only? If we can; may we not with equal Certainty, know whether the Book, we call the Bible, contains this Revelation or not?

Query 2. Whether in order to this Certainty, and before we attempt to explain this Book to others, it be not indispensably necessary that we take nothing for granted, and understand it ourselves; at least, in its first general, and leading Principles, on which all the rest depends?

Query 3. Whether when this Book is understood, it will not be found upon the nicest Experiments, and Examination, so to agree with God's Works, that they will bear Witness to its Divinity? And will not they, God's Word, and his Works mutually explain each other?

Query 4. Whether *Moses* wrote *ad Captum humanum*, according to common Appearance, or to strict Philosophical Truth? If the first; whether he has not deceived us, and rendered himself unworthy of Credit? and is it not in our Power to detect him? if the second; is he generally understood? And how is he to be understood?

Query 5. Whether, to the understanding *Moses*, it be not necessary to understand his first Principles, in the first Chapter of *Gen.*?---what is meant there by Darkness, Spirit, Light and Expansion? and that

we

we know what the first is, how the second moves, what the third does, and by the joint Power of what Agents the fourth is produced to this Moment before our Eyes, in all natural and artificial Operations?

Query 6. Whether it be possible to have any Ideas of God, Eternity, &c. or any Thing Spiritual, but what are taken from natural, or sensible Objects? If it be, what is the Meaning of *Rom. i. 20*?

Query 7. Whether the Power annexed to Letters, be an Invention of Men, or a Revelation from God? and whether Letters were known before *Moses* was in the Mount? if they were; by whom? If not; how was Revelation conveyed to Men, and Memorials of Things handed down?

Query 8. Whether *Adam* had a Revelation before the Fall? If he had; how was it made to him, and what was it a Revelation of? Was it not made by natural Emblems, substituted by the divine Wisdom, with Aptitude and Propriety to convey Instructions to him? If so; what were those Emblems? Was it not a Revelation to direct his Reason, to prevent his Imagination? Was it not a Revelation of his Duty, of a future State, of the Motions, Powers, and emblematical Conditions of the Heavens; that he might have a Clue to direct him, in conceiving of God and the Spiritual World?

Query 9. Whether *Adam* was put into the Garden to keep God's Law, and observe the Emblems, the Revelation, &c. or to dress and prune the Garden? If the latter; where got he pruning Hooks?

Query 10. Whether *that* Revelation, and *this* after the Fall, were *internal* or *external*? If *internal*; how long did this continue, and when did the *external* begin? If *external*; was it not *before* the

Fall, as above, by *natural Emblems, Models of the Gardens, &c.* And *after* the Fall, were not the Purposes of Grace exhibited, *inter alia*, by the *supernatural Emblem of the Cherubim*? And was not *Adam* directed by the *immediate Inspiration of God* to understand it? Was this then an unmeaning Figure of *Birds and Boys, of Flame and Sword*, to keep *Adam* from the Tree of Life, from using the Means of eternal Life? Or was it not rather an Exhibition directing him and his Posterity to *Christ*, the true Tree of Life?

Not with a *least* he should approach, but with a *peradventure* he will? Is not the Bible, and are not the Heathen Books fill'd with Descriptions of what was shadowed by this Hieroglyphick? And is it not plain enough to this Day, to correct *some Abuses* crept into our Divinity?

Query 11. Whether the Revelation made to *Adam* after his Fall, was not a Revelation of *Christianity* in all its Branches and Ordinances? If not; wherein was it deficient? If it was; was not Baptism and the Lord's Supper contained in that Revelation?

Query 12. Whether Revelation is to be try'd by Reason; or Reason by Revelation? If the first; is not Reason superior to it, and so a sufficient Guide to us? If the last; what will become of all our dear Guessing, and our fantastical Constructions, 2 Cor. x. 15.

Query 13. Whether the various *Hebrew Names* God has been pleased to reveal himself by, *e. g. Jehovah Elahim, El, Eloah, Shadai, Adonai, &c.* were not each of them design'd to convey distinct Ideas of God to us?

Query 14. Whether *Lord* be a Translation of *Jehovah*? And whether the singular Name *God* be a Translation of the plural Noun *Elahim*?

It

It would be very kind, Sir, to attempt a Solution of these *Queries*; and if you find them too crabbed, it would be kinder still, to lay aside your Pen, and not think of being a Commentator, till you can. Whenever you set about it, you must undergo an *Amputation*, you must part with your *Rabbinical* Learning; for neither *that*, nor your *Classicks*, nor your *Metaphysicks* will do here; nor any Thing but *pure Hebrew*, not such as *Maimonides* wrote; and *pure Philosophy*, not such as the Schools teach.

I suppose, by this Time, you have some *Queries* for me. I expect the first will be, whether a Fool has not asked more Questions than a wise Man can answer? To which I reply, no: For when you want, indeed, to be satisfied in these Points; I will direct you to wise Men, who will give it you.

The second *Query* will naturally be, what Connection these Things have with your Comment? Truly, not much, I confess; the Reason is, because you so often follow your blind Guides, and give us every Sense of the Text, but the true one: Whereas, the Tendency of these Things, is to neglect every Sense but the true one; and till that can be come at, to say nothing.

If I am now told, I am wounding the Hearts, and weakening the Hands of God's People, by thus blaming the Translation, and our Comments on it; God forbid. I would be thankful for the Translation we have, and hope the Translators did the best they could: I have always declared, and do declare, that wherever the Translation is deficient, it is to the Prejudice of the Gospel; and that wherever it is liable to Amendment, such Amendment will always be in Favour of Christianity, and clearly speaks Salvation by the Blood of *Christ* alone,

alone; insomuch, that I always suspected the *Understanding* or *Integrity* of the Man of Learning; if he preach'd any other Doctrine.

I suppose it will be said I have asserted a great many Things, but not proved them: It is true, (yet I think I have proved the *Talmud* not fit for a Christian's reading) but can any candid Reader expect Proof in 43 Pages? Why are they asserted then? Why? Because they are true, and capable of being made appear so. And if Mr. *Gill*, or his Allies think otherwise; when they have shewn the World their Reasons for it, (besides having already told them where those Assertions are proved, and how they are to be proved) I will endeavour to set the Proof of them before their Eyes; and till then, any Book of Aphorisms will serve their Turn very well.

P O S T S C R I P T.

THE Reader may find a more ample Account of the *Talmud*, in an Answer to the Observations on a Sermon, preached before the Corporation of *Bristol*, by the Rev. Mr. *Catcott*, published 1737. The Pamphlet is now out of Print; so I never saw it, till my own had nearly pass'd the Press, but as I find in it another Cluster of the delicate Grapes of the *Talmud*, I cannot think of parting with my Reader, till I have given him a further Taste, Page 12. They say, "God
" made and destroyed several Worlds, before he
" had acquired Skill enough to finish one so com-
" pletly as he did the present; that upon a Com-
" plaint

"plaint of the Moon, of being made only a little
 "Light, he offered a Goat for a Propitiation for
 "himself; that he spends three Hours a Day in
 "reading the Law, that *Moses* being admitted into
 "his Presence, found him putting Accents to it;
 "that he puts on the *Tephilim Tzitzith*," (*Scraps of*
Parchment, and a Border with four Tossels, round a
square Piece of Cloth which the Jews wear, when
they pray;) "and pray; that he weeps and knocks
 "his Breast for the Destruction of *Jerusalem*; that
 "at hearing a Discourse between two *Rabbies*, he
 "broke out into a profuse Laughter, and cry'd
 "twice, my Sons have conquered me. *I shall not*
 "chuse to insert any of their outrageous Blasphemies
 "against Christ, the Curses and scurrilous Language
 "which they bestow on Christians, and their
 "wicked Fooleries about the good and bad Angels.
 "They affirm that *Adam* was an Hermaphrodite,
 "that he committed Carnality with all the Animals
 "of the Earth, but found none to satisfy him but
 "*Eve*; that *Eve* forced him to eat of the forbidden
 "Fruit, by Blows with a Cudgel. *Abraham* was
 "impotent, jealous of *Sarah*, and shut her up in
 "a Chest, but the Custom-House Officers discovered
 "her. The three hundred and fourteen
 "whom he armed were *Rabbies*, whom he forced
 "from their Studies to the War. *Moses* sacrificed
 "his Son to Idols; his Design in bringing the People
 "out of *Egypt*, was to settle the Government
 "in his own Family: He was ignorant, revengeful,
 "and as great a Sinner as any of those, whose
 "Wickedness brought the Deluge on the Earth.
 "*David* came into the World circumcised; till the
 "Age of fourteen was without a Soul; became a
 "Leper for six Months, (during which Time the
 "Deity forsook him) a Magician and Idolater; the
 "Day

“ Day on which he knew he was to die, he apply’d
 “ himself incessantly to read the Law, that the
 “ Devil might have no Advantage over him ; but
 “ towards Evening, the Devil beat down some
 “ Pears from a Tree, which the King could see
 “ from his Chamber ; *David* being off his Guard,
 “ went hastily to descend by a Ladder, but at that
 “ instant the Devil took it away, and he fell and
 “ broke his Neck. The other great Men of their
 “ Nation find no better Usage from the *Talmudic*
 “ Doctors.—As for *Rome*, it is situated on the
 “ Banks of the Sea ; it is guarded on one side with
 “ high Mountains, and on the other with an Iron
 “ Wall ; it has 365 Streets, in each Street are 365
 “ Palaces ; to each Palace there is an ascent of 365
 “ Steps, each of which is adorned with precious
 “ Stones, enough to purchase the whole World.
 “ *Onkelos*, who wrote the *Chaldee* Paraphrase, was
 “ Sister’s Son to *Titus Vespasian*. *Titus* lay with a
 “ common Prostitute, in the Holy Place on the
 “ Book of the Law ; being in a Storm in his Way
 “ home to *Rome*, he challenged God to fight him
 “ at Land : As soon as he got ashore, a Fly (by
 “ God’s Order entered into his Brain, through his
 “ Nostrils, and gnaw’d it seven Years after his
 “ Death : His Skull being opened, it was found
 “ there grown as big as a Pidgeon, weighing two
 “ Pounds ; its Mouth Copper, and its Feet Iron.
 “ ————To shew their trifling, a few Decisions
 “ about the Observations of the Sabbath may suf-
 “ fice. A Taylor may not on that Day wear a
 “ needle sticking on his Clothes, lest he should
 “ seem to carry a Weapon. A Man may not rub
 “ the Dirt off his Shoes, for fear he should seem to
 “ fill up a Ditch, but on the Wall he may : If any
 “ one throws Grain to Fowls, no more must be
 “ given

“ given them, than they eat that Day ; for should
 “ any of it grow, the Person would be guilty of
 “ an unexpiable Sin, *viz.* of sowing of Corn on
 “ the Sabbath Day : A Flea as he runs along,
 “ must not be caught ; if he stops to bite he may,
 “ but *he must not* be cracked ; a Louse may suffer
 “ Death : *There are sharp Disputes among the*
 “ *Doctors, on this last Question.*” And as it is a
 Question of nearly as great Importance as any
 in the *Talmud*, and attended with as great Con-
 sequences, I shall not dare to intermeddle any
 farther, than to recommend Mr. Gill to be Pre-
 sident, and so leave it to the *Rabbinical* Men to
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